

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If ye love me, keep my commandments."—JOHN XIV: 15.

No. 44. Vol. LIX.

Thursday, November 4, 1897.

Price One Penny.

GENERAL CONFERENCE.

[Concluded from page 676.]

THIRD DAY, OCTOBER 6TH, 10 A.M.

The choir and congregation sang the hymn which begins:

Now let us rejoice in the day of salvation.

Prayer by Elder James H. Hart.

We're not ashamed to own our Lord,

was sung by the choir.

ELDER C. D. FJELDSTED

of the First Seven Presidents of Seventies, addressed the Conference. He felt thankful for the guidance of a living Priesthood, and all could testify that the work was prospered and blessed of God. He counseled the Saints to renew their faithfulness and diligence in the divine labor they had undertaken.

ELDER B. H. ROBERTS

of the same Council, followed. He had felt the influence of the Holy Spirit in all that had been done and said during the Conference, and was imbued with a still stronger faith in the divinity of the work. He desired for himself and all the household of faith, strength to endure to the end.

ELDER GEORGE REYNOLDS

of the same quorum, expressed his joy at being associated with the people of God, and to know that this Church is of divine origin. Had it been the work of man it would long since have failed. No earthly power could have accomplished what had been done through the agency of the Latter-day Saints. The results, both direct and indirect, were wonderful. The history of this community was marvelous and its future would be still more marked. He rejoiced to be connected with a work designed to regen-

erate the world. He took no pleasure in contention and unrighteousness, but desired that love and true brotherhood should abound. The ratification of the affairs of mankind would be accomplished by the work of the Lord, under the direction of those who held the keys of His kingdom. He testified that all the keys and authority necessary to perform this labor existed in the Church of Jesus Christ of Latter-day Saints.

ELDER J. G. KIMBALL

of the same Council testified to his own weakness and inefficiency, unless assisted by the Spirit of God, which he declared had manifested itself to him on many occasions. He realized the need of missionary work at home, in view of the great number of young people who were not diligent in the service of God. Many parents had neglected teaching the Gospel to their young children, and their neglect was now producing its fruit. Missionary labor would perhaps be necessary among the Saints to stir them to renewed diligence.

A neglect in reading the Church works was manifest. In some places where in past years thirty or forty copies of the *Juvenile Instructor* were taken, comparatively few were now to be found. The speaker read from a revelation in the Doctrine and Covenants, given to Oliver Cowdery, telling him to labor for the gift of knowledge and not to depend entirely upon its free gift from God. This lesson he would apply to all the Latter-day Saints. He deprecated all tendencies toward mental laziness and stupor of thought, and sounded a note of warning against insidious evils.

ELDER MATTHIAS F. COWLEY

of the Quorum of the Twelve, addressed the assemblage. He spoke upon the benefits of the Mutual Improvement movement, which was an organization of great magnitude. It gave opportunities to the youth of the community to exercise and develop their talents. The Saints had not only been enjoined to read and study the revelations, both ancient and modern, which had been given to man, but to learn wisdom and correct principles from all good books. They should become acquainted with all useful information. But above all the youth should become familiar with the operations of the Holy Spirit, which guides into all truth. It is the medium of communication between Deity and humanity. To enjoy the fellowship of that Spirit it was necessary that the requirements of our Heavenly Father be complied with. This was the basis of its bestowal upon the Saints by the laying on of hands in the beginning of their career in the work of the Lord.

The speaker then dwelt briefly upon what are designated as the first principles of the Gospel—faith, repentance and baptism (immersion) and the laying on of hands for the gift of the Holy Ghost. His concluding remarks related to the necessity of purity and rectitude of conduct among the Saints, with special reference to the young. While he placed a high estimate upon the value of education which was merely secular, it did not follow that those who had attainments of this character were necessarily free from evil. Criminal statistics showed to the contrary. No man was fully educated who did not subject himself to the operation of the Spirit of God, and whose moral and religious nature had been neglected.

ELDER ABRAHAM OWEN WOODEUFF

of the council of Apostles, addressed the congregation. He stated that many who had performed faithful missions abroad, neglected the duty of proper precept and example at home. Habits of faithfulness instilled in early life would bear fruit in subsequent life, and lead the people to live according to the principles of the Gospel. These truths should be inculcated in connection with a full faith in God, by which they would be more fully impressed upon the mind. The speaker urged the necessity of individual and community reformation in various directions.

ELDER JOHN D. T. MCALLISTER

was the next speaker. He testified that the Spirit of the Lord had been made manifest during the Conference. The mission of the Saints, he said, was to elevate mankind. In the ordinances of the house of God there was power unto salvation, for they related to things pertaining not only to this sphere, but also reached beneficently into eternity. He had great respect and esteem for the servants of God who, under the Lord, lead the Church of Christ. Elder McAllister said he felt to bless these men, and if the congregation felt as he did on this subject, let them say Amen. Accordingly there was a hearty response to this invitation.

CHURCH SCHOOLS AND RELIGION CLASSES.

President George Q. Cannon made the following presentation in relation to the Church schools and religion classes:

During the school year 1896-7, there were open:

Colleges, 3; high schools, 3; academies, 6; seminaries, 1; total, 13.

Of these there were located in Utah, 8; in Idaho, 4; in Mexico, 1; total, 13.

The teachers therein numbered 105, teaching 2,938 pupils in 708 classes.

Of these pupils 117 were not members of the Church, while 84 had not yet been baptized. Of those in the Church 168 held the Melchizedek and 1,012 the Aaronic Priesthood.

RELIGION CLASS REPORT.

Reports have been received from classes in 86 wards in 11 different stakes. These reports show:

Classes, 208; instructors, 399; pupils, 8,447.

Brother Maeser has visited 21 stakes in the interest of the religion classes.

The choir sang the anthem:

From afar, gracious Lord, Thou hast gathered Thy flock.

Benediction by Elder Brigham Young.

AFTERNOON SESSION.

Singing by the choir and congregation of the hymn which commences:

Come, come ye Saints, no toil nor labor fear.

Prayer by Elder Elias H. Blackburn.

The choir sang:

O, my Father, Thou that dwellest
In the high and glorious place.

ELDER SEYMOUR B. YOUNG

of the First Seven Presidents of Seventies, was the first speaker this afternoon. He first made allusion to his recent visit to Lincoln, Nebraska, where he attended an irrigation congress, lately held there. While there he was much interested in visiting old camping places of the Saints as they wended their way from the Missouri River to Utah, long before the railroad was built across the then great American desert. He likewise told of the hearty welcome and courteous treatment he and his associate delegates from Utah received at the hands of the people of Lincoln. Joy was expressed at the possession of a testimony concerning the work of God, with which the Saints were connected, and the fact that the people of Utah were becoming better known because of the greater diffusion of information concerning them, was referred to with satisfaction. The speaker had, while absent, found people who were greatly interested in learning of the character and scope of the missionary system of the Church of Jesus Christ of Latter-day Saints. He concluded by bearing testimony that Joseph Smith was a Prophet of God.

ELDER C. W. PHENROSE

was the next speaker. He was thankful for the manifestation of the Spirit throughout the Conference, and felt to bear a strong testimony to the divinity of the work, and to its eternal increase. This testimony he had received when a boy, and it had been greatly strengthened by manifestations throughout his active ministry. All blessings promised to the Saints would be fulfilled unto them, if they would hear and follow the counsels of the servants of God, and place themselves in harmony with the Priesthood, all temporal labors being consecrated to the Lord. The great mission of the Latter-day Saints in redeeming the earth and its people, was detailed; all work to that end would bear full fruit. All acts leading to this result, would receive due reward. The proper order of the Priesthood should be observed, to the unification of the people, and their guidance by the Spirit.

PRESIDENT GEORGE Q. CANNON

addressed the Conference. The opening portion of his discourse consisted of an enumeration of the prominent anticipations of the Latter-day Saints. They involved great changes on earth and among the hosts of men, and included the establishment of the Millennial era. He then showed how these grand conditions would be brought about—by man laboring under the direction of God. The speaker took the ground that those who would not actively engage in this work would finally be removed from the midst of the people of God. He cited incidents of history associated with the dealings of God with man as exemplifications of the correctness of this position. In this connection approaching calamities, terrible in their character, were alluded to, and reference was made to the dreadful causes of those visitations and destructions. The people were warned against the horrible and blighting crimes of the world.

President Cannon treated upon a number of other vital and important subjects.

PRESIDENT WILFORD WOODRUFF made a few closing remarks.

The choir sang the anthem:

The nations bow to Satan's thrall.

Benediction by Patriarch John Smith.

Conference adjourned for six months.

LABORING WITHOUT SALARIES.

ONE of the distinguishing features of the true Church of Christ is that there is no class in it that receives salaries for the preaching of the Gospel or for the work of the ministry. In the Book of Mormon we have a record of a man named Nehor, who rose up in the midst of the Nephites at the commencement of the reign of the Judges, and preached the doctrine to the people that every priest and teacher ought to become popular, and they ought not to labor with their own hands, but they ought to be supported by the people. He sought to establish a church that should follow this practice and those who joined him supported him and gave him money. He was afterwards guilty of murder and was brought before the Chief Judge for the crime. Alma was the Chief Judge, and the Prophet of the Lord. He called this doctrine priestcraft. It is this priestcraft which has always been opposed to the work of God.

A strict commandment was given to the Church of Jesus Christ of Latter-day Saints in early days concerning the manner in which the elders should travel and labor. They were not to accumulate clothing while traveling, and they were to travel without purse and scrip, the evident design being to prevent the growth of a class of men in the Church that should live on the contributions of the people without labor on their own part.

The Church of Christ on this continent, as we find recorded in the Book of Mormon, was also taught very strictly upon these points. The Prophet Alma commanded "that the priests whom he had ordained should labor with their own hands for their support." They "were not to depend upon the people for their support; but for their labor they were to receive the grace of God." But the people of the Church were commanded to impart of their substance to those who stood in need. They were not only to impart to every needy soul, but to those priests that stood in need. That is, if the Priests in their labors among the people were in poverty, they were not to receive a salary, but they were to be assisted according to their wants. This rule was constantly enforced in the Church. There was a strict command throughout all the different branches of the Church that "there should be no persecutions among them; that there should be equality among all men; that they should not let pride, nor haughtiness, disturb their peace; that every man should esteem his neighbor as himself, laboring with their own hands for their support; yea, and all their priests and teachers should labor with their own hands for their support, in all cases, save it were in sickness or in such want."

The last kings the Nephites had, Benjamin and Mosiah, took pleasure

in not being burdensome to their people. One of them, Benjamin, in speaking to his people before his death, said, "Even I myself have labored with mine own hands, that I might serve you, and that ye should not be laden with taxes, and that there should nothing come upon you which was grievous to be borne." His son, who succeeded him as king, pursued a similar course. It is recorded of him that he also "himself did till the earth, that thereby he might not become burdensome to his people."

A man by the name of Korihor, during Alma's lifetime came as an anti-Christ among the people of Nephi talking against the belief of the people and ridiculing the faith which they had that there should be a Christ, and announcing that no man could know anything of that which was to come. His doctrines were very similar to doctrines which are common in the world at the present time. When he met Alma, who was the High Priest of the Church, he reviled the Priests and Teachers, accusing them of various things, saying that they led the people away after silly traditions, "for the sake of glutting in the labors of the people." Alma, in replying to this charge, told him that he knew they did not glut themselves upon the labors of the people, and gave as an instance his own experience; that he had labored from the commencement of the reign of the Judges until that time with his own hands for his support, notwithstanding his many travels around about the land to declare the word of God unto the people. For all these labors he had not received the least compensation, neither had his brethren, except when he was in the judgment seat; then he received only according to law for his time.

It is plain to be seen from a perusal of the Book of Mormon that the method of conducting the affairs of the Church of Christ in those days was similar to that which the Lord has commanded in our day. Every man that could labor for his own support, did so, notwithstanding the labors that he might perform in ministering the word of God unto the people. It seemed to be the aim with them all, from the head down, to strive to support themselves. If they were not able to do this, for any reason, they then were helped, as any other poor man might be.

That has been the rule in our Church from the beginning, though a different disposition has manifested itself occasionally, and care has had to be exercised in this direction. It is natural for men, when they perform any labor, to expect remuneration for that labor. We say it is natural: we mean that it is the rule that prevails in society as at present organized. But as we learn from the Book of Mormon, the ministers of the word of God were to be rewarded by receiving "the grace of God." In this way equality was preserved, and no privileged class, living upon the labors of others, was allowed to grow up in the Church. In this respect this Church should set a beautiful example to the world. Its ministers should endeavor, to the extent of their ability, to sustain themselves. If, however, their labors engross so large a portion of their time or if, through inability or some other reason, they are unable to sustain themselves, then they should receive the aid they need. But it would be a violation of the rule which the Lord has established in His Church, for any fixed sum to be attached to any office in the Priesthood as a remunera-

tion for the services of the man who should occupy it. While this rule is observed there will be no danger of a class of people arising holding different offices and having fixed salaries attached to the offices; but it will be a pleasure to every man to labor in his office and to be able to say as Alma did to Korihor, "Notwithstanding the many labors which I have performed in the Church, I have never received so much as even one senine for my labor."

Of course, the country which the Nephites occupied, and where Alma lived, was a land where men's labor would bring better returns, no doubt, than in our land. The climate was a very delightful one, and the seasons were much longer than ours, and there was really no severe weather such as we have in our northern latitude. It was doubtless easier, therefore, for a man to spend considerable time in the ministry and still support himself and his family, as nature is very bountiful in all that region of country which the Nephites occupied.—GEO. Q. CANNON, in the *Juvenile Instructor*.

DRINKERS OF COFFEE.

A NEW YORK doctor says his observation has shown beyond question that chronic coffee poisoning is much more common than is generally supposed. The symptoms are usually confounded with alcoholic disturbance, he says, because coffee dyspepsia bears a striking resemblance to alcoholic dyspepsia. There is the same disgust for food, morning expectoration of mucus, and marked anorexia. This disgust for food increases in severe cases until the patient can only take coffee or bread soaked in coffee. Nausea follows, and the patient becomes ematiated. Insomnia is a marked symptom, or, if sleep occurs, terrifying dreams detract from its benefit. Trembling of the entire body, especially of the lips and tongue, is noticeable. Even the cramps in the limbs which accompany alcoholic poisoning frequently occur. An effort on the part of the confirmed coffee drinker to become a total abstainer is almost similar in result to that which follows the abandonment of alcoholic liquors. For the time the nervous system is wrenched. An inebriate asylum never contained more pitiable suffering than that of the "reforming" coffee drunkard, who has indulged in his favorite beverage to excess. The discovery regarding coffee drinking explains why a person who suddenly abandons alcoholic drinks is always advised to take strong coffee. It is a noticeable fact that almost every "reformed drunkard" is a confirmed drinker of coffee in its strongest form. Often a man takes a "cocktail" to freshen his appetite for breakfast. This object is attained because alcohol stimulates the stomach. After a heavy dinner the same man will drink a cup of black coffee as an "aid to digestion." The effect of cocktail and coffee is the same. One stimulates the stomach to activity before eating, the other urges it to greater rapidity of action to dispose of the food and drink with which it has been overloaded. Every person who has indulged in liquor not wisely, and in too great amount, knows that nothing will woo back the fleeing senses like a cup of strong coffee. Is it because of that old medical theory that one poison is an antidote for another?

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 4, 1897.

"THE SILENCE OF GOD."

A LATE issue of the *Spectator* contained an article entitled "The Silence of God." In it the writer states that some people believe that what is regarded as the apparent "silence of God," that is, His non-interference to prevent great crimes, is one cause of atheism among some classes. He does not hold to this belief himself; and he shows that man could not have free agency if the Lord prevented all great wrongs in the world. "If He intervened to arrest wrong he must intervene always," says this writer, "and must therefore so regulate all human action and all human wills that man would no longer possess that freedom of choice which of itself, and necessarily, implies the freedom to choose evil rather than good." He further says: "Whatever the purpose of the creation of man may be—a point upon which there is no clear revelation—it is proved by every man's consciousness that he is not intended to be an automaton, which he would be if every wrong action, and therefore every wrong thought, were always arrested by miraculous intervention."

The writer's arguments are logical and show that he can see the necessity of man being allowed freedom to do wrong in order to exercise his agency. Other remarks which he makes indicate that he, like many others in the world, who look upon the fall of Adam as an unexpected accident, does not understand the object of man being placed on this earth in his fallen condition; but his words express a wish that more light were to be had on this subject, for he adds:

"While, however, we do not believe that 'the silence of God,' in the sense of abstinence from miraculous intervention to prevent or punish wrong, is often a cause of atheism, we believe that another form of the silence is often among good men of all creeds, even the Christian, a source of deep perplexity. It seems to the finite judgment so certain that a little more knowledge would so vastly benefit man without destroying his free will. Think of the strength it would give to know, however dimly, something of the purpose of God, to find, as it were, something less of inexplicableness in this confused world. It would be like a ray of light on the path, and a ray of light in no way prevents you if you are perverse, or even if you are near-sighted, from stepping off the road. . . . One fails utterly to see what the reason can be of the eternal silence upon this point, and is driven back upon the conclusion, which is, of course, a mere act of submission, that the supreme intelligence must see a sufficient cause, though it is invisible to man. . . .

"The statement that faith is the evidence of things not seen, and that if too much of the future were known the future would be seen, is

inapplicable as we are putting the case, for Christians assume the future life to be a certainty and to rest on the evidence of a thing seen, the resurrection of Christ. There would be no more certainty if we knew something of the condition of the future life than there is now when we only know the fact. The only argument which seems to us to have much force in it is that the knowledge would do us little good beyond slightly or greatly increasing happiness, and as happiness in this world is clearly no essential part of the grand purpose, we have no right to expect this particular variety of it."

If the fact be admitted that God designed that man should have his own agency it will aid one to understand the great purpose of the Creator in placing man in this world of wickedness, misery, and death. Now, what is that wise purpose? It is to be understood from the Book of Genesis that the fall of Adam was through partaking of the fruit of the "tree of the knowledge of good and evil." By doing this he became able to "know good and evil," and also became subject to sin, suffering, and death. In other words, he brought mortality, with all its attendant results, into the world. And this was all in accordance with the purpose of God, as evidenced in the fact that a provision was previously arranged for the redemption of mankind from the effects of that fall, for the Bible refers to Christ as the "Lamb slain from the foundation of the world" (Rev. 13: 8); that is, it was ordained "from the foundation of the world" that Christ should be slain to atone for the sins of mankind.

The whole trend of Bible teaching is to persuade men to accept the good and reject the evil, showing clearly that the main object of man's existence is to get a "knowledge of good and evil," and then, having experience with the two powers, accept of his own volition whichever he may desire. Now, how could he make that choice if evil as well as good were not presented to him? How could he develop a love and a desire for the good if he knew nothing of the opposite? What credit would be due to him for doing good if it were impossible for him to commit evil?

The writer's belief that "happiness in this world is clearly no essential part of the grand purpose" shows that he has a wrong conception of the Lord's purposes.

The Book of Mormon furnishes the "ray of light on the path" which this writer suggests is needed by mankind. It answers in one single sentence the questions over which he, in common with many other thinking people, is perplexed. It states that "ADAM FELL THAT MAN MIGHT BE; AND MEN ARE, THAT THEY MIGHT HAVE JOY."

It may be as well to quote more fully the words of Lehi on the fall and the atonement:

"And after Adam and Eve had partaken of the forbidden fruit, they were driven out of the garden of Eden, to till the earth."

"And they have brought forth children; yea, even the family of all the earth."

"And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord gave unto the children of men. For he gave commandment that all men must repent; for he showed

unto all men that they were lost, because of the transgression of their parents.

"And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end.

"And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

"But behold, all things have been done in the wisdom of him who knoweth all things.

"Adam fell that men might be; and men are, that they might have joy.

"And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall, they have become free for ever, knowing good from evil; to act for themselves, and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself."

Man's experience proves to him that the Lord's plan of proving him in this world of sin is a most admirable and effective one. By passing through the trials of life, by overcoming the temptations of sin, by learning to love righteousness and to abhor wickedness, his character is developed; and he becomes more like his Creator, who is the perfection of all goodness. The man who withstands the trials of life, who overcomes his inclinations for evil, has an inherent feeling that he is benefited by passing through the ordeal, no matter how severe it may be. He feels more gratified in such an accomplishment than one does in mastering an art or science. To conquer an evil propensity gives more true satisfaction than to defeat an army in battle. One feels inwardly assured that if what he has acquired in mind-power will benefit him in the hereafter, that training of heart which he has received in this life will also redound to his future glory and happiness.

The writer already referred to concludes by saying that the silence of God "may be broken if revelation has not ended; but who has ground for hoping that?" Like many others he has been taught to believe there is no ground for the hope of more revelation from God; yet, like many thinking people, he realizes that more revelation would be a great boon to man. It is a source of satisfaction to Latter-day Saints to know that revelation has not ceased, and to know that the Lord has revealed anew in this age many important truths that have been lost sight of in the world.

E. F. P.

In a private letter Elder H. M. Pearson, president of the Göteborg Conference, in Sweden, gives the following testimony: "The Saints here are living their religion and observing the word of wisdom as perfectly as any I have ever met. I have not yet seen a cup of coffee nor tea in

any of their homes in this city; and therefore, when any of them are sick they call upon the Elders to administer to them, and they are invariably healed. Children have been down with diphtheria and nothing but the power of God could have saved them, and His power has been made manifest through the administration of the Elders. I was very much pleased to hear the testimonies to this effect at our last fast meeting."

The condition here reported as existing among the Saints of Göteborg is as it should be; and the blessings received through their observance of the word of wisdom are in fulfillment of the promises of the Lord.

ARRIVALS.—The following named Elders from Zion arrived in Liverpool October 29, 1897, per American Line steamer *Belgenland*: For the British Mission—Andrew A. Gibbons, St. John, Arizona; George A. Mills, Salt Lake City; Wm. E. Morse, Samaria, Idaho; Nels Nelson, Riverton. For the Scandinavian Mission—James N. Skousen, Jr., Colonia Juarez, Mexico; Parley P. Jensen, Salt Lake City; N. J. Valentine, Brigham City; John E. Bolstad, Ogden; Jens N. Hansen, Snow Low, Arizona; Alfred Hanson, Charles Jensen, Logan; Hyrum J. Hanson, Bear River City. For the Swiss and German Mission—Ernest F. Schettler, Walter Romney, Salt Lake City; E. C. Eyring, Colonia Juarez, Mexico.

The following named missionaries from Zion arrived in Liverpool on November 4, 1897, per American Line steamer *Pennland*: For the British Mission—Charles Henry Davies, Joseph Howard, Vernal; Edward Sutton, Paris, Idaho. For the Scandinavian Mission—Peter James Sandberg, Weston, Idaho; Christian Pedersen, Jr., Holliday; Axel Olson, Salt Lake City; Lauritz Lauritzen, Glenwood; Gustave Albert Anderson, Jens P. Fugal, Pleasant Grove; Ole A. Okerlund, Lyman; James Jenson, Millville. For the Swiss and German Mission—Conrad Vaterlaus, Jr., Garden City; Archie T. Hill, Salt Lake City; Adolph Merz, Mt. Pleasant; John Gottfried Teuscher, Montpelier, Idaho; Otto Rohner, Paris, Idaho.

RELEASES AND APPOINTMENTS.—Andrew A. Gibbons and Nels Nelson have been appointed to labor as Traveling Elders in the Newcastle Conference.

George A. Mills has been appointed to labor as a Traveling Elder in the Cheltenham Conference.

Wm. E. Morse has been appointed to labor as a Traveling Elder in the Welsh Conference.

Charles Henry Davies has been appointed to labor as a Traveling Elder in the Welsh Conference.

Joseph Howard has been appointed to labor as a Traveling Elder in the Norwich Conference.

Edward Sutton has been appointed to labor as a Traveling Elder in the Newcastle Conference.

Henry Hughes and Thomas M. Roberts have been honorably released from laboring as Traveling Elders in the Welsh Conference to return home, November 11, 1897.

Benjamin McCleary and Heber Parker have been honorably released from laboring as Traveling Elders in the Liverpool Conference to return home November 11, 1897.

Horton A. Eldredge has been honorably released from laboring as a Traveling Elder in the Leeds Conference to return home November 11, 1897.

Hyrum P. Frodsham has been honorably released from laboring as a Traveling Elder in the Liverpool Conference to return home, November 20, 1897.

Archibald R. Anderson and Harvey Coltrin have been honorably released from laboring as Traveling Elders in the Scottish Conference to return home November 20, 1897.

Almon D. Robison has been honorably released from laboring as a Traveling Elder in the Leeds Conference to return home November 20, 1897.

Louis Hunsaker has been honorably released from laboring as a Traveling Elder in the Nottingham Conference to return home November 20, 1897.

George E. Bench has been honorably released from laboring as a Traveling Elder in the Birmingham Conference to return home November 20, 1897.

MANCHESTER CONFERENCE NOTICE.—A Conference of the Latter-day Saints of the Manchester Conference District will be held in the Co-operative Hall, King Street, Oldham, on Sunday, November 14, 1897. Meetings will begin at 10:30 a.m., and at 2:30 and 6 p.m.

NORWICH CONFERENCE.

A CONFERENCE of the Latter-day Saints of the Norwich Conference District was held in the Victoria Hall on Sunday, October 31, 1897.

The evening previous to holding the services at Norwich, a district meeting was held at Lowestoft, at which Presidents Rulon S. Wells and Joseph W. McMurrin, and most of the Traveling Elders of the Conference were present. The Saints and strangers present were addressed by Presidents Wells and McMurrin, who laid the principles of truth before them in plainness and in power.

Great credit is due to the Saints of this Branch for the neat and artistic floral decorations which adorned the room.

The Sunday services in Norwich were held at 10:30 a.m., and at 2:30 and 6:30 p.m. There were present at these meetings Presidents Wells and McMurrin of the Presidency of the European Mission; President Geo. W. McCune and all the Traveling Elders of the Norwich Conference.

At the morning meeting, the sacrament was administered, opening remarks were made by Pres. McCune and addresses were delivered by Elders T. J. Webster, Wm. Stoneman and E. B. Parrish.

The attendance at the afternoon service was large, every seat in the spacious room being occupied. At this meeting the general authorities of the Church and the Presidency of the European Mission were presented and unanimously sustained.

Elder Geo. W. McCune was unanimously sustained as President of the Norwich Conference, and the following named Elders were also sustained to labor in their respective districts as follows: T. J. Webster, William Stoneman, John Norris and J. F. Porter in Norwich; W. H. Pitt and E. B. Parrish in Ipswich; H. A. Reeve and John Gull in Lowestoft; J. J. Paul and J. H. Ford in Lynn.

The statistical report for the past six months was read as follows: Seventies, (missionaries from Zion) 11; Elders, 10; Priests, 8; Teachers, 3; Deacons, 1; members, 122; total officers and members (exclusive of missionaries from Zion) 144; children under eight years of age, 33; total number of souls, 177. Strangers' houses visited in tracting, 9189; by invitation, 232; Gospel conversations, 2439; tracts distributed, 46,375; books distributed, 207; public meetings held indoors, 163; out-doors, 332; number of baptisms, 11.

Short addresses were given by Elders John Gull and Jos. J. Paul, after which Pres. Jos. W. McMurrin delivered a discourse, in which he spoke of the many false rumors circulated about the Latter-day Saints, and showed clearly their utter absurdity.

At the evening meeting the hall was again filled to its utmost capacity, and seats placed in a room at the rear of the speakers' stand were all occupied. President G. W. McCune, Presidents Wells and McMurrin again presented to the people a very clear and comprehensive explanation of the Gospel of Christ, and bore strong testimonies to the Divinity of the mission of Joseph Smith, giving convincing reasons for their declarations.

Monday morning, November 1, a Priesthood meeting was held in Gordon Hall, each Elder gave a brief report of his labors during the summer, and all received some very valuable instructions from Presidents Wells and McMurrin.

In the evening the Saints and their friends met at Gordon Hall and spent a very enjoyable time together in partaking of refreshments and rendering songs, recitations, etc.

JOHN F. PORTER, Clerk of Conference.

HEALED THROUGH FAITH.

ELDERS JACOB EICKSTAD and O. H. Paterson, writing from Fredrikstad, Norway, on October 26, 1897, relate the following circumstance:

"Hans Emmanuel Hansen, ten years old, son of Peder and Karen Hansen of Ques, was in the month of July last very ill, owing to some sickness which affected his eyes. His eyes became so bad that he could not stand the least light on them. He had to lie in bed with his face downward against the pillow until darkness came. The neighbors and all who

visited him expressed their belief that if something was not done for him at once he would become entirely blind.

On account of the parents being poor, some of the leading men in their district said they would take him to the hospital and have him attended to. The parents took the boy to town, went to a doctor and had his eyes examined. The doctor said that the boy would have to be taken to the hospital at once, as he was in a critical condition.

The mother, being a member of our Church desired to consult with us first, so she brought the boy with her up to our office. We were frightened at the sight. She asked us what we thought of it; also asked if we did not think by administering to him he would be benefitted. We answered her and said that the Savior's promise was unto those who believed; and if they had faith sufficient that we as servants of the Lord would administer to him at their request. They said they believed more upon the promises of the Lord than upon the promises of men.

We administered to the boy, and from that moment he began to get better. On the 15th of August he was almost entirely well, and he and his sister twelve years old requested baptism.

On the 1st of September we drove out and visited them. The boy had then started to go to school and has continued ever since. His teacher and all who saw him, asked the parents what remedy they had used; he had got well so soon that they were astonished at him. They answered that it was by the power of the Lord.

The father has since been baptized, and they all bear a strong testimony to the healing power which was made manifest before them.

We are also thankful to the Lord for the renewed strength and testimony which we received by this circumstance."

WEAKNESS OF SECTARIANISM.

THE Interstate Civic-Philanthropic conference closed its week's session at Battle Creek, Michigan, on Saturday night. During the week some notable papers were read, relating to the moral, physical, political and religious state of the world. The discussions of the various questions were not confined to a national view, but embraced the state of the whole world, especially the civilized portion. There were some very direct statements regarding the drift of society toward a condition that requires a radical change in order to check social degeneracy. To end the six days' meeting of the conference, there was presented an address by Rev. S. Herrin of Chicago, on the topic "How to Drain the Social Sewer," in which the preacher, who is secretary of the conference, made these remarks:

"The social sewer is the greatest evil of to-day. In Christianity should lie the cure, but the organized Christian church is a failure. The present church does not touch the greater evils. Plans to heal wounds must be as broad as the wrongs are. In a Chinese city are twenty-seven Christian sects, but paganism does not know they are there. In Michigan only one man out of a dozen goes to church; still many more are moved by the Spirit of Christ who are true Christians, although supporting no sect.

Despite adverse criticism no church is doing as great philanthropic work to-day as the Catholic, yet masses and sermons will never accomplish what is needed; churches burdened with debt cannot easily help others. Intemperance is thriving despite efforts of the church. More beer and whisky are being consumed than ever before. The W. C. T. U. was organized and sent a thrill through the land, but it has gone into political trickery and will never put down the traffic. The Y. M. C. A. meant to do good, but is worldly. It ought to be buried. It is a corpse; as a philanthropic movement it is a fraud, though as a club it is entertaining. There are quarrels over the officers, but no real good is done."

There will be many who regard Mr. Herrin's statement as inadvisable, and even erratic, but there will be none to dispute successfully its accuracy, especially with reference to what he calls "the organized Christian church." His charge, in effect, is that that church is apostate from the real work of Christianity; and the fact that the great bulk of the people take the same view shows that Christendom is about converted to its own apostasy from the primitive Christian Church, which was the reverse of failure in its touch upon the greater as well as the lesser evils. But the discovery of the departure of the alleged "organized Christian church" is not a new piece of information to this century, for nearly four score years ago, away back in 1820, a divine messenger came from the heavens, and, declared the universal apostasy of Christendom, and the fact that the professing Christian sects had "a form of Godliness, but deny the power thereof." The enlightened world, religious and otherwise, is coming to a realization of the truth of the divine declaration referred to, and will grow rapidly closer thereto from this time on. The inherent weakness of sectarianism is becoming apparent to all thoughtful minds.—*Deseret News*.

DEATH OF WILLIAM PAXMAN.

PRESIDENT WILLIAM PAXMAN, of the Juab Stake of Zion, died at American Fork, Utah, on October 13, 1897. His death resulted from an accident which happened to him two weeks previous to his death.

William Paxman was upwards of 60 years of age, and was from Colchester, Essex, England. He left this country in 1856, and went to Boston. He remained in Boston till 1861, when he went to Utah, crossing the plains in Captain Joseph Horne's company. He reached Salt Lake City in September, where he was employed many years.

Later he removed to American Fork, where he was superintendent of Sunday schools for several years. He was called to succeed Apostle George Teasdale as president of Juab Stake, which position he held at the time of his death.

He filled a mission to England in 1876-7, and presided over the London Conference. He went to New Zealand, accompanied by his wife, in 1886, and presided over the Australasian mission. He was much beloved by the Maoris and Saints, to whom he was a true father and counselor.

The translation and publishing of the Book of Mormon in the Maori language was completed during his presidency, and much of the success of the mission is due to his indefatigable zeal.